THE

SIDDHANTA DEEPIKA

OR THE

LIGHT OF TRUTH

A monthly Journal devoted to Religion, Philosophy, Literature, Science, &c.

COMMENCED ON THE QUEEN'S COMMEMORATION DAY, 1897.

Vol. IX.] AUGUST 1908. No. 2

BHAKTI.

Bhakti or devotion to such a living *Guru*, who is an *avatara* of the Supreme God, is the only means of getting the perfect and everlasting salvation from the wheel of '*Karmas*' and from constant births and deaths. In our present state we cannot properly love the impersonal God, for we do not know Him as He is, that is, His true essence. But His incarnation is the personal Supreme God in human body,—whom we can perceive by our senses, conceive in our mind, as well as believe and love. This is the most natural and rational means of spiritual culture. None can conceive that there can exist in the whole creation a better means. Therefore, *Bhakti-yoga* is the highest form of Yoga which has ever been deviced, for this is the only way for performing *nishkamakarma*, which does not bind us to this world. The whole universe is governed by *prema* or love or attraction. As man is a microcosm of the universe,—he is regulated by *prema*. Man, through the influences of his lower natures or 'principles' or '*Koshas*' is attracted towards the objects of this world, lower animals and human beings, and thereby his lower *koshas* are gratified. But his higher planes are never

atisfied until they get up to the higher regions and enjoy the objects thereof. This can be done only by drawing in our minds in our selves from objects of the physical world. By intensely loving Him, whose all the planes are perfectly developed and who traverses up and down from the highest region to the lowest, we can go up and up to the higher and higher regions by the direct help of the living Guru. If we enjoy for a while the objects or rather the manifestation of higher regions, then we cannot but have lesser and lesser attractions for the objects of the lower regions. And if we have a strong mind to reach the highest goal, we shall not be detained in the midway ;—but shall get salvation in a few births.

Bhakti-yoga is not confined to any age, sex, race, country, book, climate, time or world. Man in every religious denomination, in every social condition, in disease or health, in the caves or in the busy cities, can advance in the path of *bhakti-yoga* by the direct help of their living Guru, who is *avatar*—provided he has an earnest desire for the attainment of true *Mukti*. All the religious tenets and observances, devised and founded by the *avatars* and religious reformers or enjoined in the *sastras* or holy books, have not the power of imparting perfect salvation ;—although some of them, if properly and rationally observed, can aid us in our onward path towards higher regions. But men must rise to the highest region of peace by *Bhakti* to a living *avatar* of the Supreme Father, and thereby attain perfect salvation. All other action should be considered of less importance and should, therefore, be made subservient to this mode of spiritual culture. " Man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses, and passions, a current which reacted upon any sensation of numerous organisation which comes into contact with it.

M. D.

RELIGIONS.

Want of good books on the subject.

Religions, by which are meant the modes of divine worship proper to different tribes, nations, or communities, and based on the belief held in common by the members of them severally, were not before the X1X century the subject of original scientific research and comparative study among the European nations. With the exception of a few good books containing information on some ancient religions and in the religious customs of certain nations, nothing written on this subject in former centuries, can be said to possess any scientific value. Those very few books too were mere collections of descriptions of all the religions in the world without any critical acumen. There was a philosophy of religion but it was purely speculative. Attempts made to explain the mythology of the Greeks and Romans and that of the Eastern nations, proved a failure. Then there was the theological bias, which considered all religions except the one as false; the philosophical bias, which decried as mere superstitions all religions except the arbitrary abstraction called natural religion; and finally the total want of historical investigation. It was only after the brilliant discoveries made in the nineteenth century and the researches they gave rise to; after the sacred writings of the Indians, the Persians, the Chinese and some other ancient nations could be studied in original; after tbe finding of the key to the Egyptian hieroglyphics and the Assyrian and Babylonian cuneiform writing had lifted the veil which for many centuries had covered the history of these most ancient civilizations—it was then only that a history of religion could be thought of and that something like a science of religion could be aimed at.

Comparative study essential.

The comparative historical study of religions and a psychological study of man are the two means indispensable to the

solution of the difficult problem 'what is Religion.' Religions, like living organisms, have a history, and therefore this is to be studied first, so far as it can be known,—how they rise and spread, grow and fade away; how far they are the creations of individual genius or of the genius of nations and communities; by what laws their development is ruled; what are their relations to philosophy, science and art, to the state, to society, and above all to ethics; what is their mutual historical relations, whether sprung from one another, or derived from a common parent or borrowed from one another, and subject to another's influence and what place is to be assigned to each of those groups or single religions in the universal history of religion. The first result of this historical inquiry must be an attempt at a genealogical classification of religions, in which they are grouped after their proved or probable descent and affinity.

Every Religion has two elements.

However, historical investigations, like every genuine scientific study, must be comparative in order to determine in what particular respects they agree or differ. This requires comparative study on a much larger scale. Every religion has two prominent constituent elements, the one theoretical, the other practical—religious ideas and religious acts. It happens but very seldom, if ever, that those two elements balance each other. They are found in very different proportions, some faiths being preeminently doctrinal or dogmatic, others preeminently ritualistic or ethical; but where one of them is wanting entirely, religion no longer exists. Not that dogma and ritual are religion, but they are only its necessary manifestations, the embodiment of its life and essence, It is only by a deep study of those two elements that we can proceed to characterise and mutually compare religions themselves and that we may come to a morphological classification of religions.

Sources.

The sources from which the knowledge of the various religions of the world is to be drawn, are written documents and

traditions, monuments and works of art, sacred writings and books and an impartial weighing of the evidence brought by travellers and settlers from different parts of the globe—in short, an unbiassed ascertaining of facts.

Of the two classifications, Genealogical and Morphological, let us deal with the first.

Genealogical Classifications.

There is no difficulty in determing the descent and relationship of religions which have taken rise in historical times, such as Confucianism, Buddhism, Judaism, Christianity, Mahammadanism and some others of minor importance. But there is a great difficulty in determining the descent and relationship of the great majority of ancient religions which had their origin in prehistoric times, and of which neither documents nor trustworthy traditions are extant. In that case their mutual relation has to be established by reasoning from the myths, ideas, rites and characteristics common to them. Professor Max Muller suggests that, whatever classification has been found most useful in the science of language ought to prove equally useful in the science of religion. Now it may be true in general, at least for the most ancient times, that where the languages of a group of nations are proved to belong to one family, their religions too most probably hold together by the same relationship. But this assumption requires proof, and that proof can be obtained only by a comparative study of the religions themselves, only when the religions of two independent nations agree in doctrine and mode of worship, above all in the notion of the relation between God and man, then only may we feel sure that the one of these religions is the parent of the other, or that both have come from a common stock. If not only but several religions agree in like manner, or nearly so, we get a family of religions. But whether his families themselves are branches of one and the same old tree is an open question to which no satisfactory answer can be given now.

All Religions may be classified under two families—Aryan and semitic.

Aryan or Indo-Germanic family.

Comparative mythology and the history of Religion leave no doubt that all the religions of the Aryan or Indo-Germanic nations, viz. Eastern Aryans (or Indians, Persians and Phrygians) and Western Aryans (or Greeks, Romans, Germans, Norsemen, Letto-Slavs and Celts), are the common offspring of one primitive *OLD ARYAN RELIGION* (Prehistoric Religion). That the same name of the highest heaven-God Dyaus, Zeus, Ju (piter), Zio (Ty) is met with among Indians, Greeks, Italietes, Germans and Norsemen, however great the difference of the attributes and dignity attributed by each of them to the god thus named may be, is a fact now generally kuown. Where this name has been lost, as is the case with the Persians, the Slavs, and the Celts, there are other divine names which they have in common with their kindred nations. Still more important is the fact that most Aryans show a tendency to call their supreme God "father," as is proved by the very common forms Dyaus, pitar, Zeus, Jupiter, &c. Moreover many divine names used by different Aryan nations, though varying in form, are derived from the same root,—which proves the original unity of this conception. For example, the root *di* (*div*), "to shine" and its derivatives Dyaus, Deva, and their family' Diti, Aditi. Dione, Pandian, Dionysos, Diovis, Dianus, Diaua, Juno, &c. If we add to this the remarkable conformity of the myths and customs in all Aryan religions, if, above all, by comparing them with those of other races. especially of the semites, we find that the leading idea embodied in these Aryan myths and rites is everywhere the same, however different the peculiar character of each religion may be, namely, the close relation between God and man, the real unity between the divine and the human economy. From these facts, we may conclude

that all of them have sprung from one primitive *Old Aryan Religion.*

However, the degree in which the Aryan religions are mutually related is not always the same. None of them came directly from the *old Aryan* religion. They consist of five pairs, each of which must have been first a unity :—(1) the Indo-Persian, (2) the Graeco-Roman, (3) the Letto-slavic, (4) the Norse Teutonic, and (5) the Gaelo-Cymric. The fact that the members of those pairs are more closely allied with one another than with the other members of the family obliges us to assume *five prehistoric Aryan Religions* :---(1) the *OLD EAST-ARYAN*, (2) the *OLD PELASGIC*, (3) the *OLD WINDIC*, (4) the *OLD GERMAN*, and (5) the *OLD CELTIC*. Religions, forming so many links between those historical religions and the common parent of all, the primeval *ARYAN* worship.

The *Old East Aryan* religion consisted of (1) old Iranian religion that had prevailed in Persia and Bactria and given rise to modern Parsism, Mazdaism and Mithraism and (2) old Indian religion that had prevailaid in India and given rise to modern Hinduism, Buddhism and Jainism. The *Old Pelasgic* religion was the religion of the Italians and Greecians. The *Old Windic* was the religion of Letts, Baltic Slavs, old Russians, Poles, Servians &c. The *old German* was the religion of Teutons (Low and High Germans and Norse and Scandinavians. The *old Celtic* was the religion of the Welsh, Irish and Scotch &c. It may be noted all the last four religions have now been superceded by Christian religions, whereas the Indian Religion (Hinduism &c.) remains unscathed and continues to flourish.

Semitic Family.

Though our knowledge of the Semitic religions, especially as regards those of the pre-Christian Aramaeans, of the pre-Islamic Arabs, and of the old Hebrews, is very little, yet that

very little knowledge tends to prove that they too mnst have descended from a common source. When we find that the same divinities were worshipped by several North-semitic nations, it might be contended that they were borrowed from one of them, as trade and conquest had brought them from ancient times into close contact with one another. But no such relation existed till the very last centuries of the Assyrian Empire between the northern semites and the various tribes of the Arabian desert. Therefore Gods and religious ideas and customs prevailing alike among the northern and the Southern or Arabic branch of the race may be safely regarded as the primeval property of the whole family. Such are the general name for the godhead, Ilu El, Ilah (in Allah) &c. The Tree worship and stone worship have been pretty general in prehistoric times, and not a few remains of both have survived in all faiths and modern superstitions. Holy mountains too are very frequent among the Semites. Finally all semitic religions without a single exception understand the relation between God and man as one between the Supreme lord and king and his subject and slave. They are eminently theocratic and show a marked tendency to monotheism, which, both in Israel and in Arabia, is the last word of their religious development. The grade of relationship between the different Semitic religions can be fixed only in a general way. The Southern branch of the old Semitic religion—Old Arabic Religion—has led to Mahomedanism or Islam ; and the northern branch—Hebrew Religion—has given rise to Christianity.

(*To be continued.*)

M. D.

ANIMAL SACRIFICE.

In reply to a letter headed " The Sastras and animal sacrifices" published in the *Standard* of the 12th instant. I wish to offer the following brief explanation which, I trust, will remove the misconception with regard to " animal sacrifices."

In the sacred books of our Religions, figurative phraseology and symbols are freely used. The animal offerings such as man-horses-cows and goats, simply represent the different ' Sadanas' or religious, psychical practices whereby " Gnanam" is attained. The esoteric meaning of these Sadanas has been forgotten and symbol is mistaken for reality.

The chronological order of sacrifices as given in the " Aitariya Brahmana" is as follows :—

" The Gods killed a man for their victims. But from him thus killed the part which was fit for a sacrifice went out and entered a horse. Thence the horse became an animal fit for being sacrificed. The gods then killed the horse, but the part fit for being sacrificed went out of it and entered an ox. The Gods then killed the ox, but the part fit for being sacrificed went out of it and entered a sheep. Thence it entered a goat. The sacrificial part remained for the longest time in the goat, hence it became pre-eminently fit for being sacrificed."

The Sadanas or practices prescribed for attaining gnanam are :—

(1) Sarithai, (2) Kriya, (3) Yoga.

By the 1st two " Sadanas" we restrain the 10 external senses of the visible body and they become dead or inactive. This is killing the man. By the 3rd practice we restrain breath or "Vasi" of which the horse is the symbol, thus rendering the 4 internal organs inactive. Of these 4, mind remains for the longest time and its nature being *leaping*, it is represented by goat or leaper. This is referred to our Thayumanaswami as " துள்ளுமறியா மனதைப்

பலிகொடுத்தேன்" which when translated means "I sacrificed my leaping ignorant mind." These internal organs being enfolded in the body they are compared to cattle that we see folded.

In our religious works "Punyam" is defined as acts tending to give pleasure to sentient beings and "Papam" as those tending to give pain to them.

We must therefore lift up the veil of symbolism, if we want to fall on the right track of the esoteric explanations of the animal sacrifices prescribed by the Vedas for the gaining of all."

A religion which advocates "Jivakarunyam" could never have intended the torture which is now being practised.

C. S. SUNDRAM.

[That the ancient Aryans were partaking of animal food and that the system of animal sacrifice is as ancient as the world cannot be doubted. But the movement to give off animal food following an awakening of the higher moral sense began long before the rise of Buddhism and became more pronounced after it. And the system of animal sacrifices also became discredited; about the time of the Upanishads, they called the sacrifice as only a means and not an end in itself and then began to give a new meaning and signification to the whole system of sacrifices. The sacrifice that was required was of the animal (Pasutvam) in man (Pasu), the sacrifice of self, and the agamas took up the idea. and invented forms to suit the new philosophical conception such as are found in our modern temples, with the Balipitam, Yupastumbham and Nandi (freed Pasu); there is a Yagna Sala in every saivite temple, and in the course of a Brahma Utsavam (a substitute for the old soma sacrifice) the yagnas are gone through, take the old mantras and finish with the grand car festival (Tirupurasamhara—the burning up of the three Malas or Pasa). But these old institutions die hard, and we find people here and there performing these sacrifices and it is said that the great appaya Dikshita once cried at the sight of the slaughtered animals, 'Oh Vedas I believed you,' meaning thereby that but for his belief in the Vedas he would not have performed the obnoxious sacrifice. And we are glad to note the explanation of the aitareya passage in the light of Yoga. We may note that 'Vasi' is one of the synonyms of a horse as given in the lexicon—Ed].

MANIKKAVACAGAR AND THE PROBLEM OF TAMIL LITERATURE.

BY PROF. JULIEN VINSON, PARIS.

In the two numbers of the *Malabar Quarterly Review* previous to the last, Mr. K. G. Sesha Aiyar fully discussed the question ; as my name occurs several times in his article, I ask permission to answer him, or better to express here my actual ideas about the matter. shortly as possible. I must declare, first, that I never pretended to be absolutely right and am always ready to confess my errors, when it is proved I mistook, as for example, in the case of Dr. Burnell's famous foot-note

I must be allowed too to say that for long the Tamilians were devoid of what may be called the historical sense ; they have no written history and all their records are thoroughly mingled with folklore, popular tales, religious events and mythic legends. Almost all personal names of old days appear as mere surnames or even nick-names ; so, is it admissible that a child may have been called by his parents, as many great Tamil writers were, *Kakkeip-padiniyar* " the sweet crow singer," or *Parimelalagar* " the superior beautiful" one ?

Manikkavacagar (*St. Manikkavacaka* " one whose speeches are precious jewels") is known as a great Tamil Poet, an energetic Saiva devotee, a valiant minister of the Pandiya king Arimard-dana. Moreover he is said to have overthrown and converted some Buddhist priests who had come from Ceylon to Sidambaram. At what time then did he possibly live and flourish ?

We are able to affirm that it cannot be delayed later than the tenth or eleventh century A. D. The Madras Government Epi-graphist, Mr. V. Venkayya, informs us, in his last annual report, that one inscription was lately discovered, in which king Vikrama-chola, about the year 1135, ordered a provision to be made for the singing of one of Manikkavacagar's hymns *Tiruchchalal*. So,in the beginning of the twelth century, Manikkavacagar was already a celebrated poet and a venerated holy saint throughout the whole Tamil country. He must then have been dead more than a century before.

Very little is to be got from the works of this renowned saint. And we may perhaps doubt whether he really is the author

of all the poems which are ascribed to him. I was ever of opinion that the *Kalladam*, for example, was composed prior to the *Kovei* ; its style and metre appear more archaic, and we find in it many traces of the primitive manners and beliefs of the lower people, frequent allusions to conjurors, sorcerers, soothsayers &c., on the one hand, and of ghosts, goblins, evil spirits, vampires, on the other. Moreover, Tamil works cannot throw much light by themselves on historical problems because many modern writers have mistakenly copied out old authors, according to the rule later formulated by Pavanandi : " On what matters, with what words, in what way, high men—have spoken ; so to speak, is the convenience of style."

" எப்பொருளெச்சொலி னெவ்வாறுயர்ந்தோர்
செப்பினரப்படி செப்புதன்மரபே.

But we may believe at best *Tiruvacagam* is Manikkavacagar's work, and we must see at what period of Tamil Literature it is to be brought up. The problem, to be solved, must be examined at three points of view, viz., the literary, the religious and the historial one.

Some learned native scholars have said that the Timilians had attained a high degree of civilisation and possessed a rich literature and a perfect writing system of their own, much before the Christian era, at a time when their country extended over a large space of land southward of Cape Comorin. But these statements have always appeared to me as a mere hypothesis, to which nothing affords the slightest support. No fragment whatever of a word, not a single remains of inscription, not even an original tale or tradition, can be produced in its favour. As regards writing for example, Mr. Burnell admitted that the *Vatteluthu* might have been directly borrowed by the old Dravidians from some semitic traders or travellers ; but one cannot doubt now that it originated from the northern Aryan alphabets : the forms for *k, c, t,* the confusion of long and short *e*, and *o*, and many other particulars prove it unquestionably. It is almost certain that writing was introduced in Southern India in the third century of the Christian era, and we must observe the oldest documents are in the Sanskrit language only. Old grants and inscriptions generally contain two parts, an eulogistic, mythical and historical one in verse and an administrative or official in prose, sometimes in the Prakrit or spoken language. Later, vernaculars (Tamil, Canarese, Telegu) are used in the prose official part ; still later, Tamil occurs in the poetical eulogy in the *agaval* metre which is known to be the oldest of all ; more recent documents are found to be written

in the Vernacular prose only. Are we not authorised to conclude from this that the writers of these documents were originally strangers who generally became acquainted with local idioms and used them more and more ? It is highly probable that the Aryanisation of South India was peacefully and progressively made. The Aryan immigrants, being principally Brahmans and warriors, settled themselves in towns and formed separate communities there ; it was only by their intercourse with the native, in subsequent days, that they began to learn, use and write original languages and taught the native to write and compose literary works. The first Tamil, Canarese or Telugu writers were evidently Brahmans of northern origin and religion. Not one Tamil, Canarese or Telugu book now in existence is independent of Sanskrit.

Moreover, Tamil literature is nearly related to religious events. When we try to get a general view of it, we become bound to the necessity of acknowledging it must be divided in distinct periods, each of which corresponds to a special religious activity, but we must admit, before all, a preliminary, preparatory period ; then came the time in which Jainas and perhaps Buddhists were flourishing ; then, the Saivites grew up and began to engage in a long and violent struggle with these heretics ; then Saivism became predominant. In later times we see Vaishnavas interfering, in the same epoch as so many Tamil Puranas were composed embodying many old local primitive deities, uses, superstitions and legends. The last peried,—the modern one, can be considered as beginning with the arrival of the European settlers, about the end of the fifteenth century.

Now, let us turn to *Tiruvacagam* and other works of Manikkavacagar. They were evidently written in the militant period of Tamil Literature, viz , in the third one. But writing having been introduced in the Dravida about the third century, it cannot have become current and be applied to the Vernacular languages before the fourth ; and the preliminary period, the *Jaina* period, which followed certainly lasted something on two or three centuries. So that, Manikkavacagar cannot have lived and written earlier than the seventh or eighth century.

Historically, Manikkavacagar was a centemporary of king Varagunapandya, whose name is quoted in his works ; and this king is probably the same named prince who, as we know, ascended the throne in the year 862-863. Moreover, in the legends of his life, our great saint is said to have been the prime minister of Ari-

marddana Pandya. Who this is we cannot decide, as he has not been yet identified. But he appears as the 61st or 63rd in the list of the 74 monarchs who reigned in Madura before the overthrowing of their power by the Chola. This important event took place under the reign of Rajendra Chola, towards the middle of the eleventh century ; and if we assign as usual, 20 years to each of the 10 or 12 kings who reigned between Arimarddana and Kun Pandya, the last independent sovereign, we find Manikkavacagar must have lived at the beginning of the ninth century.

My conclusion will be then that Manikkavacagar's age is very probably the just said ninth century (800—900) of the Christian era.

INDIA'S INFLUENCE UPON JAPAN IN THE PAST.

There is no doubt that the present national awakening in India is due in a large measure to the influence which the wonderful history of Japan has exercised over the mind and imagination of the educated classes in this country. Young India has set up Japan as its model, and the desire is growing more and more among the people to cultivate acquaintance with the laws and institutions, the customs and tradition of the most wonderful of the Eastern nations of the present day. To most people, however, it does not at once occur, that the history of Japan is but a fragment of Indian history—that Japan is only giving us back to-day what she has received from us in the past. We are indebted to Mr. J. N. Farquhar, M.A., for an informing lecture which he delivered on this subject at Bangalore, a short time back, and which is reproduced in the April number of the *Hindustan Review*. Mr. Farquhar is well-known in Calcutta for his evangelistic labours in connection with the Theistic Mission. He went to Japan last April to take part in the All-World Christian Students' Conference which was held in that country, and while there he was fortunate enough to come in contact with many Buddhist and Shinto priests, from whom he acquired a great deal of most valuable information at first hand.

The first thing which appears to have struck Mr. Farquhar is the vast creative influence which India, through Buddhism, exerted on Japan in the early centuries. The student of history need not be told that Buddhism was introduced into China by the Mission-

aries whom the Buddhist kings of this country sent there in the first century B. C. China had been a civilised country for many centuries, and when Buddhism went there, the Chinese were already an old and powerful nation. The story of Japan is different. When Buddhism was introduced in Japan in the sixth century after Christ, the Japanese were a barbarous people, with no system of writing, no literature, little agriculture, less industry, no art, and only a very rudimentary form of government. Mr. Farquhar says that it was Buddhism that started Japan on the path of civilisation, and that without it, the progress of that country would have been very slow indeed. Very few Indians went to Japan in those days, and very few Japanese came to India. "Yet," says Mr. Farquhar, "though there was scarcely any direct contact, the forces set in motion were so powerful and of such immeasurable importance that no intelligent man can visit Japan to-day without meeting evidence of the sway of the Indian intellect at many points." The writer found many Buddhist images in Japan which are extremely Hindu in apearance. He says that a considerable number of the gods of Hinduism have found their way to Japan, and that in some temples he actually saw the figures of *Indra* and *Brahma*. *Yama* or the Death-god of the Hindus is also a common god in Japan. The Tantric movement as also the doctrines of Pantheism and Avatars also appear to have considerably influenced Japanese life. Shintoism is an adaptation of the doctrine of Avatars. Architecture and sculpture were introduced into Japan in the same way as Buddhism. The temples and images, all show the characteristics of Indian art and thought; and indeed, says Mr. Farquhar, "no one who knows India can walk through Japan to-day without being strikingly impressed with the many Indian features which still remain visible after so many centuries." It is an extraordinary fact that in every Buddhist temple in Japan, the ritual is still chanted in the Sanscrit language. The religious books are written in the Sanscrit language, but in Chinese characters. During the last fifty years, a number of ancient Sanscrit manuscripts as also Sanskrit inscriptions have been found in the country; and this fact certainly goes to show that Sanscrit was widely studied in Japan in the ancient times. The Japanese owe the introduction of Buddhism, as well as of the various forms of culture attending it, to the Chinese, who in their turn received these gifts from India direct. The Chinese founded schools all over the country, taught the people to cultivate their fields better, and cut out roads and built bridges all along the coast. But the inspiration for this great civilising work came from India through Buddhism.

It is not Japan alone that owes her civilisation to India. Mr. Farquhar truly observes that what India did for Japan, she did also in varying measure for China, Mongolia, Thibet, Annam, Siam, Java, and Burma, not to mention Ceylon. "All the peoples of the East," he adds, "learned from Hindustan, all were proud to acknowledge her supremacy and to drink from her flowing fountain. For a thousand years, counting from Asoka, India continued to give out of the riches of her storehouse to the nations of the East; but after 750 after Christ, this spontaneity gradually ceased. But though India no longer continued to give forth as before, yet the influence of Buddhism in the East was neither short-lived nor superficial. It moulded the life and character of these peoples to an extraordinary degree; and the results have lasted down into our own days." Having regard to the great part which Buddhism has played in the evolution of civilisation, if not for its own unsurpassable merits as a religion of love and service for humanity, it behoves every intelligent man in these days to make the Buddhist religion the subject of devout study. The educated Indian should take pride in the fact that the religion which has done the greatest service to the nations of the East, and has also been a civilising factor in the Western world, belongs to the country in which he was born. It is a curious irony of fate that India, the teacher, should now have to learn the rudiments of nation-building from her pupils. We are now sending our young men to Japan to learn arts and industries, but time was when India was the teacher of arts and industries to the whole world. Truly does Mr. Farquhar ask:—"Can any Indian realise the meaning of these great facts without the deepest emotion?"—*Indian Mirror*.

BOOK REVIEWS.

A Tamil Translation of "*the Clerk's Tale or the Tale of Griselde—the chaste" with the life of Chaucer* by Mr. M. S. Natesa Iyer, B.A., and published by Messrs. G. A. Natesan and Co., Madras. The first part of the book contains the Life of the poet Geoffrey Chaucer; and the second part the Tale of Griseld the chaste. It is written in easy Tamil prose and the style is also elegant. The author would, it is hoped, do more works of this sort.

Our land does not lack behind for such noble daughters as Grisield and there were a number of such chaste women in our land —namely Savitri, Maitrayi, Nalayani and many others.

The Price of the book is only As. 4 and can be had from Mr. S. D. Raju, 2-32, Swami Pillai Street Choolai, Madras, N. C.

"Churches and Modern Thought" by Philip Vivian, published by Watts and Co,, London.

This book is of the deepest possible interest to every Hindu, as it indicates how Christianity is being viewed in Christian Europe itself by the thinking minds of that continent, and it gives a much needed corrective to the boast of Christian Missionaries and preachers. The book is written from a thoroughly agnostic point of view but the arguments used are not against the existence of God or His Power but are directed against the special dogmas of the organised church. The special mischief consists in the church construing every Bible passage too literally divorcing the spirit from the letter, and truth from a metaphor or a symbol. We may say that the Christian Church has not yet evolved a true and complete philosophy of religion, and unless and until it is done, many of the Bible passages and incidents cannot be adequately explained. Many Christian Missionaries have acknowledged, there are considerable points of similarity between the Christian Religion and Siddhanta, but the former wants the foundation of rock on which Siddhanta is built. The writer urgues strongly for rationalism and hopes that the guiding spirit in human affairs should be, and one day will be, a scientific humanitarianism working on Rational principles for the peace and happiness of all mankind; but we don't believe onrselves in Rationalism divorced from true Religion and a belief in a future existence. Jainism and Buddhism were forerunners of this Scientific Rationalism, and we have quoted the opinions of eminent Scholars as to how great a failure these have been. True Rationalism, acknowledging its human limitation combined with True Religion will alone effect the Salvation of mankind which every one has at heart. But the process is a long and tedious one, depending on the slow intellectual, moral, and spiritual evolution of the masses, and till the churches and states and the people combine one and all in their power to free the masses of all ignorance by imparting the freest and highest education, nothing can be accomplished. We recommend the book strongly to our readers, and we are sure they will profit by it.

Jivakachinthamani. Edited by Maha Mahopadhyaya V. Swaminadha Iyer Avergal. Second Edition.

The first was published in 1887, and since then very many fresh manuscripts had been procured, and our editor had accumulated considerable materials in his further researches in ancient Tamil, and this edition contains all the corrections and improvements rendered possible thereby. And the introductions and notes are highly valuable, and the immense labour and care bestowed on the

work redounds greatly to the glory of our revered Maha Mahopadhyaya. And we hope every Tamil knowing-gentleman will try to procure a copy of this priceless work.

BOOKS RECEIVED

1. Mistletoe and Olive.
2. Miss Education and her Children by Mary E. Booles, from C. W. Daniel, Publishers London, E. C.
3. The Hindu Aryan Theory on Evolution and Involution by Mr. T. C. Rajam Iyengar and published by Messrs. Fank and Wagnalls Company, New York.

NOTES AND COMMENTS

Srikanta Bashiam in Tamil Part II.

Srimath Kasivasi Senthinathier has brought out the second part of his valuable translation. The present part brings it down to the end of II iii 29 and we hope he will be able to complete it in the 3rd part

The word 'Parinama.'

The translator points out in a foot-note under I. iv 27 that the word 'Parinama' does not occur in the principal upanishads but is used by the Sutrakara in this Sutra To distinguish it from the ordinary usage of the word implying change, the Bashiakara calls it 'apurva Parinama.' And the word used in the illustrative text from Taittriya (2. 6.) is *abhavath*, which means only *becoming* or ஆனார் or ஆயினார், as used in the Devara Hymns "ஊனுயிரானாய் உடலானாய்யுலகானாய்" "He becomes the Prana, the life. the body, and *the* world." இருநிலனாய்த்தீயாகி' 'He becomes the earth and fire' &c. And the Bashiakara points out that the universe of *chetana* and *Achetana* which is *ananya* from God is concealed in Him in advaita relation, when there was neither night nor day nor sat and Asat,' and these form as it were his body and himself the soul, as neither hair nor nails can spring out of the soul nor out of the body by itself but only from the body—soul, so too, the whole universe when becoming manifest starts out of God-universe, and not from God or the universe concealed in Him, separately and hence God is considered as *upadana* karana also and called Purusha.

Opening of the Saiva Siddhanta Sabah Hall---Rock-fort Trichinopoly.

We are glad to state that the Saiva Siddhanta Sabha Building was opened formally on the 12th June. The grahapravesam ceremony was performed on this day and on the following two days there were lectures and feeding of the poor &c. The site was purchased for the building by Sriman Avadaiappa Pillai of Pichandar Covil and the steel girders and stones were supplied by Sriman Ramasami Chettiar of Jambu-

kesvaram Tirupani, and all the doors and windows &c were supplied by Sriman Nallasami Pillai, and the thanks of the Sabha and the public is due to these gentlemen and other donors for their generous help. Now that the Sabha has a stately home of its own, we hope the Sunday classes aud meetings will be held regularly and we pray to Parameshwara that He will prosper the Sabha

Sixth Anniversary of the Vivekananda Society Colombo.

We have noticed before what useful work this society is doing. Its sixth annual meeting was held on the 18th July, and its report shows what steady work it is doing. There are 130 members on its rolls. Sriman J. M. Nallasami has been an honorary member for some years past and Srimath A. Mahadeva Sastriar B.A.,of Mysore was elected Honorary member during the current year. Thirty-six weekly meetings were held during the year, and several largely attended public lectures were given by Swami Dayaram and Sri Sivagnana Desikar. The weekly meetings were devoted to lectures and to the study of the upanishads and Tiruvadavurar puranam and the committee notes with pleasure " that the special class for the study of the Siddhantha Sastras under the able guidance of Vicc-President Mudaliar R. C. Kailasa Pillai can justly be pronounced a success. The members attending take deep interest in the studies devoting considerable time and labour. The class is attended regularly and punctually. The earnestness of the members attending the class was such that the class which used to be held once a week on Thursdays has come to be held twice a week, viz., on Thursdays and Sundays. There can be no doubt that the class has made great progress in the knowledge of the Saiva Siddhanta Sastras which are as it ought to be, the special pride of the Tamilians." Sivagnanabotham is being studied with great care and attention. Swami Vivekanada's birthday anniversary was celebrated on the 18th March, the items on the programme being Readings, Recitation, singing of Devara Hymns, and a lecture on the Swami's life. The well stocked library is being made good use of and it is being improved still further. On the whole, we have to congratulate the society on the very valuable and sytematic work it has been carrying out year after year.

Sri Thayumanaswami Tirumatalaya Kumbhabhishegam.

We are glad to note that the Matalaya is almost completed and it is proposed to carry out the Kumbhabhishekam on the 19th avani of this year corresponding to the 3rd September and an appeal has been issued by the Secretary for funds for meeting the Kumbhabhishekam expenses which we hope the public will gladly respond to

TRUTHSEEKERS!

A SCIENTIFIC DEMONSTRATION OF A FUTURE LIFE

DO YOU KNOW that continuity of life after death is *now* as indisputably established as *fact* as is the force of gravitation?

Are you aware that in London, England, Sir William Crookes, *F.* R, S., (the foremost chemist of Europe). in his laboratory recently weighed, measured and tested——with automatic registers and by means of every Mechanical device and process known to Science——discarnate humans, thus demonstrating the existence of disembodied intelligences?

Do you know that the experiments conducted by Crookes constitute in the world of *science* THE ONE PROOF of survival of bodily death?

If you have not learned of this, send Rs. 2 and read this book. . , .

"*Experimental Investigation of a New Force*"

By Sir William Crookes

(Fellow of The Royal Society; former President of The British Association for the Advancement of Science; discoverer of the metal thallium; inventor of Crookes tube; Gold Medalist Academie de Sciences; etc., etc.)

98 pages Illustrated with 13 diagrams Paper Rs. 2;

This book will be sent postpaid to all readers of "The Siddhanta Deepik" post free, *to any part of the world,* on receipt of price.

You cannot afford to be without this book—it is an unanswerable argument.

Table of Contents.

The movement of Heavy Bodies with Contact, but without Mechanical Exertion; The Phenomena of Percussive and other Allied Sounds; The Alteration of Weights of Bodies; Movements of Heavy Substances when at a Distance from the Medium; The Rising of Tables and Chairs off the Ground, without Contact with any Person; The Levitation of Human Beings; Movement of Various Small Articles without Contact with any Person; Luminous Appearances; The Appearance of Hands, either Self-Luminous or visible by Ordinary Light; Direct Writing; Phantem Forms and Faces Special Instances which seem to point to the Agency of an Exterior Intelligence; Miscellaneous Occurrences of a Complex Character; Theories (eight) to Account for the Phenomena Observed; Miss Florence Cook's Mediumship; Spirit Forms: The Last of Katie King; with Sir William Crooke's Address to the British Association for the Advancement of Science, and an Appendix on Great Men on a Great Theme.

The book will be mailed the day order is received---send now. Address, the Austin publishing Company, Rochester, N Y., U.S.A.